

# Asiatic Division Outlook

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## King's Children

Heaven and earth have been  
More near, since earth hath seen  
Its God walk earth as man;  
Since heaven hath shown  
A Man upon its throne:  
The street and market place  
Grow holy ground; each face—  
Pale faces, marked with care,  
Dark, toil-worn brows—grow fair.  
King's children are these all: though want and sin  
Have marred their beauty glorious within,  
We may not pass them but with reverent eye.

—Dora Greenwell.

## This Treasure in Earthen Vessels

THROUGHOUT the entire history of God's endeavor to save mankind from the ruin into which they had plunged themselves because of disobedience, He has ever sought to emphasize that the rescue must be accomplished by divine power, and by methods and means strange to human planning and reasoning. No sooner do we begin reading in the Scriptures of the fall of man, and the plan announced for his redemption, than we are brought face to face with the development of principles and laws which, in themselves, appear to be contrary to the established paradoxes of science and reason. The Bible is full of paradoxes both in statement and in experience which are contrary to all human laws of reasoning, and cannot be subjected to any human analysis; yet they contain divine principles which God would have emphasized and magnified in our lives. They bring to our minds over and over again that fundamental truth given by the prophet: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8, 9.

It would be difficult to imagine what sort of plan man would have laid for his own salvation, and by what means he would have attempted to carry it into effect, had it been left to him to choose and arrange. Even in his primeval perfection he was unable, by his own wisdom and reasoning, to keep within the limits of obedience and righteousness; and as a result he fell, and opened to the world the flood-gates of evil.

In the part that man has been permitted to act in the plan of salvation, he has always shown himself prone to set his heart on material, visible resources, as a means of its accomplishment. The sorest punishments visited upon God's people of old were because they lost sight of His power and chosen means of salvation, and saw only their own virtues, numbers, wisdom, wealth and self-sufficiency. Israel's sin was chronic and fatal when she asked that a king be chosen to rule over her, that she might be like the nations surrounding her. What did Israel see in the nations about her that made her sin thus grievously in the sight of God?—Worldly greatness, political power, enlarged boundaries, increased numbers, wealth, ease, comfort, a spectacular religion with an imposing ceremonialism, in which were hidden mysteries that enamored the senses and led captive the imagination. As Israel beheld these things, and rested her soul on them, she lost sight of her God, her holy religion, her peculiar place and purpose among the nations, and finally became so much like them that the definite lines of distinguishment were hard to trace.

In this condition Jesus found His nation at the beginning of His earthly ministry. He came to save them from ruin. From the very first His teachings were designed to turn their minds from the material to the spiritual; from the perishing things of the visible to the enduring riches of the unseen; from the puny power of man to the mighty power of God; from the things of a passing moment to the enduring things of eternity. He was to establish His kingdom by principles and methods long since forgotten by them. His coming was announced by no fanfare of trumpets. No mighty angel or august personage introduced Him, nor was the stage set for an imposing and awe-inspiring performance. But what? A man clothed in camel's hair, with simple habits and rustic manner suddenly appears in the wilderness with a message clear and certain which draws multitudes from Jerusalem and Judea.

John's brief ministry coming to an abrupt close, he is followed by Him whose shoes John declared himself not worthy to unloose, but whose manner and methods were an amplification of those employed by the desert teacher and prophet. He taught as never before man taught. He was the bearer of a message which was to be the foundation of a movement as

enduring as the stars, and more glorious. We may be assured that in contemplating the success and permanency of His work, He gave careful thought to the choice of His means and methods.

Jesus began His work without visible resources of any kind. He had no school diploma, no license to preach. His doctrine was strange and unpopular. No earthly organization paid Him a salary and supported His work. A boat, a rock, a well-curb, a grassy field, a hill-side, or the humble dwelling of some poor unfortunate, constituted His pulpit and audience chamber. He chose twelve disciples that He might instruct them in His methods to continue His work after His departure. Had they been left to follow their own callings, their names would never have been known outside the small circle of their humble homes. Read how the apostle Paul regarded their natural abilities, as recorded in 1 Corinthians 1: 26-31. And in what way does Jesus send these men forth to preach and teach? Listen! "He sent them to preach the kingdom of God, and to heal the sick. And He said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. . . . And they departed, and went through the towns, preaching the gospel, and healing everywhere." Luke 9: 2, 3, 6.

If this commission sounded strange to them, it sounds still stranger to us to-day. A certain class who had been watching the progress of things then, came to Jesus with a question. "And when He was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with outward show." Luke 17:20 (margin). This is what the Pharisees were looking for, and they judged His work after that standard. But the mighty work which was accomplished by the apostles and the pioneer workers in the early church was done, not by visible resources and human planning, but by the power of God in their lives. This is not to say that God will not use more visible resources to do His work to-day than He did in those early times, but that His work cannot be done with less of His power and Spirit in our lives. We must learn to look away more and more from earthly means and resources to what Heaven is able to do for us, and to accomplish through us. The worldly wise will not understand it. The heathen cannot. But God does; and if we but yield our wills and plans to Him, pentecostal power will be ours, and the fruits of pentecost will be seen in our work.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4: 5-7.

J. S. J.

ALL the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong.

—George MacDonald.

## REPORTS FROM THE FIELD

### Progress in Manchuria

A YEAR ago Brother Grundset settled with his family in Changchwen, a large city in the central province of Manchuria. A good interest has attended the meetings held, and the Lord has blessed the efforts put forth. Six souls received the baptismal rite,—the first-fruits from that place to bear witness of the soon coming of Christ.

For some time we have been advised to study into the question of making Harbin the center for the work of this province. At the time of the visit of Brethren Weeks and Gjording, we started out together to investigate the situation there, and see what could be accomplished. On our way to Harbin we stopped off at Shwangchengpu, where we have a worker. As there has been a request for baptism at this place, we spent a day there and held meetings with the believers. Five converts presented themselves for baptism, and while some of these might have gone forward, we advised all to wait a little until they had become more firmly established in the faith. We are endeavoring to help the natives to see the importance of rendering to God His own. Instead of their waiting to pay tithes until after they are received into the church, we try to encourage them to show their faith by works as soon as the matter is brought to their attention.

At Harbin we found our Russian worker living in very crowded quarters on account of rent being so high. Large numbers of people are leaving Russia and coming to Harbin, where they find conditions better than in their home country. For this reason rent has gone up until it is almost impossible to obtain living quarters. We found nearly all the hotels filled with guests, and it seemed for some time that we would be unable to find a lodging place. Not only have rents gone up unreasonably, but we learned that Americans cannot own land in Harbin, as they have not as yet recognized the authority of Russia to sell property in Harbin. The consul, however, thought that during the year some agreement may be made between the two nations, as other countries have entered into agreements with Russia and have obtained land.

Being thus barred from entering Harbin, we have again turned our faces toward Changchwen. It seems very evident that the Lord wants us to locate at that place, and make it the head station for central Manchuria. We believe, however, that the time will come when providence will open the way for us to start the work in the most northern part of this mission field, with its 400,000 square miles, and probably then it will be more favorable for us to locate at Harbin.

We are doing our best to secure ground in Changchwen, that Brother and Sister Grundset may have a comfortable home where their health can be preserved. We find this a rather difficult task, as nearly all the land around Changchwen has been bought by the land office, and only leases are granted.

We are all of good courage in the work, and thankful to our Heavenly Father for the degree of success He has granted us thus far in giving this message to the people of Manchuria.

BERNHARD PETERSEN.

### An Interesting Letter

THE following letter from Brother Fang, of the Hupeh mission, has been very interesting to me, and thinking that it might be some encouragement to others who desire greater support to local churches from our Chinese brethren, I have decided to translate it. It further shows how the publishing work is helping in mission fields.

"Dear Pastor Harlow:

I have already gone down to Hsia Ba Ho and spent the Sabbath there. I preached to them on Sabbath. After Sabbath we consulted together in regard to opening work there. The inquirers decided to be responsible for ten dollars a month for the salary of a preacher to teach them. They are also willing to help pay for the kerosene lamps and entertainment expenses needed in the chapel services. All they desire is that we send some capable preacher to preach. They have already rented a chapel for eighteen strings a year, and have raised this amount, and have had four benches made. All the foregoing amounts have been donated from time to time, and have been kept by one appointed to hold them. These people are country fishermen living by a lake about one-third or two-thirds of a mile from the village.

"While there looking into the situation I went to the homes and dined with them, and asked them their reasons for desiring us to open work there. It certainly is none other than that last year they subscribed for the *Signs of the Times*, and heard our doctrine, that has caused them to come to us. There are among them some who are of high standing, and their hearts were stirred, so they invite us to come and lead and teach them.

"I view the situation as the grace of God opening the way for His last-day gospel message. Pastor, pray much for Hsia Ba Ho, and grant that a preacher may quickly be sent to them to teach them.

Sincerely,

Fang Chu Chai."

I earnestly hope that those who read this will pray for our work in Hupeh, that from this place many souls may be saved to praise God throughout the ages.

G. HARLOW.

### Workers' Meeting for the Swatow Dialect

OWING to the fact that very little time was given to our workers at the spring General Meeting it was decided to hold a meeting for workers only sometime during the summer. When we learned that Pastor James was to make a tour of South China, we thought best to hold this meeting during his visit. The time was set for August 1-5, and the meeting was held at Lau Kng, because here accommodation for all who might attend could be secured, and other expenses would be less than if held at Swatow.

Furthermore, at Lau Kng a church building was completed and ready for dedication. This church would have been finished long before but for interference on account of "feng shui." Five hundred dollars was lost by not being able to use the concrete which had been prepared for immediate use. The building cost \$1,500, more than three-fourths of which was raised by the brethren. The chapel is 40x22x18 feet. Connected with

the church is another building, the upstairs of which is used as living quarters for the evangelist and church school teacher. The downstairs is used as a schoolroom, in which twenty-two pupils are now enrolled. This church is located about forty miles interior from Swatow, in the midst of a large farming district. Many villages surround it on every side, and if true to its mission, which we have every reason to believe it will be, those who sit in heathen darkness will through its instrumentality have opportunity to receive the light of present truth.

The weather was very warm, so only four meetings were held each day. Each forenoon Pastor James gave a study on the ministry, and Pastor B. L. Anderson occupied the afternoon hour in studies on church finance. The evening services were in charge of Pastor Keh, who gave some practical talks on every-day religion. The women in the country are very timid, and do not like to attend meetings when men are present; so we gave our Bible women and girl school-teacher two evenings in which to hold services for women only. Promptly at eight o'clock this meeting opened with two hundred or more women present. A Bible study on idolatry, in the form of a dialogue, was given by the teacher and one Bible woman. One feigned to be a heathen, while the other filled her proper sphere as Bible woman. Much was said that was familiar to the audience showing the absurdity of worshipping idols. The dialogue closed by the heathen woman giving up her idols, and inquiring where she could go to learn more about the true God. She was told that at Lau Kng a new church had just been dedicated, and it was not very far from her home. Many at the close of the meeting remarked that it was the best evening they had ever spent, and asked when the next would be held. One lady said it was the first time for fifty years that she had been outside of her own courtyard. These meetings have kindled an interest that we feel sure will bear fruit in the future.

The last afternoon was devoted to the discussion of various local mission problems. Our financial situation was given careful study. On account of the adverse condition of exchange from gold to Mexican and from Hong Kong Mexican to Swatow Mexican, the Mission was running behind, and we must find some way to relieve this situation. Five propositions were made as a way out of the difficulty:—

First, ask for an increase from the Division Conference. This was immediately ruled out, because, for the present at least, we knew that this request could not be granted. Second, a lowering of all salaries; a step which would surely work hardship on all the workers. Third, let each shoulder a certain percentage of the deficit. Fourth, go on at our present rate, which would mean that at the end of the year our account with the union conference would be overdrawn. Fifth, lay off some of the workers.

These propositions were given careful study, and it was agreed that number three held the best solution of the problem, as it would allow all to help. In a short time each evangelist pledged for his church members the raising of a minimum amount. Some gave one hundred, others seventy, and still others fifty dollars. A total of six hundred dollars in addition to the regular tithe and Sabbath-school offerings was raised. With this and other economies that were agreed upon

we felt that we could meet the situation. All the workers felt that this was a very helpful meeting, and they returned home with renewed faith and courage.

The help given by Pastors James, Anderson, and Keh at this meeting for the Swatow dialect was appreciated by all. At the close of the meeting, twelve new members were baptized, all but one of these being won directly from heathenism. These make an addition thus far this year of thirty-six members.

J. P. ANDERSON.

### Itinerating in the East Asian Union—3

#### Manchuria

WHILE our work is as yet in its infancy in the land "East of the Barrier," as Manchuria has been termed, because of its position beyond the Great Wall, it is nevertheless being firmly established. While the major part of the evangelistic work has been done in the city of Mukden, we are now operating in a number of stations.

Brother Grundset was stationed at Changchun about a year ago. Changchun is a great commercial center, midway between Mukden and Harbin, the city where the Russian railway from the north and the Japanese railway from the south meet. Brother Grundset has been working hard to get a start in that great heathen stronghold and at the time of our visit he was able to baptize a company of six,—the first-fruits in this, another new center of our Division. About two hours' journey south from Harbin, in the city of Swangcheng, is an out station in charge of a Chinese evangelist. Here we spent one night with a little company, six of whom are awaiting baptism.

Our next stop was in the great Russian city of Harbin, where we have a Russian church, and where, previous to the war, two ministers were stationed. When the war broke out, these brethren were banished to Siberia. Since the new government took over affairs, one of these brethren has been released, and we hope that ere long the other will be back at his work. We had a good visit with the one who had been released. A happier man it would be hard to find. While the hardships he has gone through during the two years of imprisonment have been trying in the extreme, the thought that he is now free to proclaim the message that is dear to his soul causes him to forget "these light afflictions;" and he takes up, with renewed zeal, the work that has been so sadly neglected during his two years of enforced idleness. Yet it has not been altogether idleness; for he tells of interested people whom he left in far North Siberia.

Harbin is a center of great business activity during these days of war. All supplies sent to Russia via the Pacific route, and everything going from North China, Japan, and Korea that takes the Siberian route, passes through Harbin. It is the busiest city I have seen in the Far East. It is the logical center for all northern Manchuria, and I hope the time is not far distant when we shall have a strong Chinese work established there. We spent two days in looking about the city for a possible location; but in these abnormal times it is beyond us to purchase property or to rent suitable living quarters. So it is thought best to await entry into this city until times are more favorable.

Our colporteurs are pioneering the way to all parts of Manchuria. They have visited the cities and villages that skirt the Sungari River as far north as the borders of Siberia. They have followed the railway nearly to Vladivostock; they have gone northwest as far as Tsitsihar. They have gone into the interior, where they have been in peril of robbers oft. They have followed up the Yalu, the border line between Manchuria and Korea, so that here they can join hands with their fellow colporteurs who are working across the line in northern Korea, thus welding another link in the chain that is encircling this old world with the message of a soon-coming Lord. They have gone southwest to the borders of Pechili Province, and they are waiting for us to send the messengers into that great unentered province to fill the gap that now exists between Shantung and Manchuria. God is blessing our little band of laborers in this the most northerly field of our Asiatic Division.

We returned to Shanghai via Tientsin. While we saw many evidences of the recent political upheaval, everything was comparatively quiet as we passed through the country. Soldier camps were in evidence at nearly all important towns, and many of our fellow-passengers were these uniformed militants. The greatest difficulties to progress which we met were the results of the recent floods in southern Pechili. In many places the storm had left devastation and ruin in its wake. Crops were destroyed; villages were wiped away, and we were told that many of the people had lost their lives. The railway was badly damaged, and at one point we had to transship and have all our baggage carried by coolies for some distance to a train that was waiting for us beyond the cut. A few days previous to this all travel on the Peking to Mukden line was at a standstill. This flood, following the drought of early summer, will mean hunger and ruin to many of the poor people of the affected district.

I have greatly enjoyed my visit to the East Asian Union. The message is onward in all parts of that great field. The workers are strong and of good courage, knowing that their labor is not in vain.

C. E. WEAKS.

## SABBATH SCHOOL DEPARTMENT

### The Mokansan Sabbath School

THIS summer, as in former years, many of the foreign workers of the North China Union Conference went to a mountain resort to escape the intense heat of the plains, and to store up energy for the coming winter's campaign. At our first meeting of the regular Sabbath-school there were present about twenty-four foreigners, and about as many Chinese. With an openness and frankness that ought to characterize all our work for the Lord, and our dealings with each other, we considered various items relative to the work of the Sabbath-school. It was decided to conduct the school in the Chinese language, with the exception of one class; and for the benefit of a few, to make special announcements in English.

In order to set a proper goal in the matter of donations to missions, an individual goal was first determined upon. After free discussion this was placed at

(Concluded on page eight)

## MEDICAL DEPARTMENT

### Progress of Our Medical Work in Shanghai

THE workers in the Asiatic Division and the friends in the homeland will be pleased to learn that definite steps are being taken to establish the small medical institution in Shanghai that has been planned for so long by the workers in this Division. A building has been leased, the various necessary articles of equipment, such as electric light cabinet, massage tables, instrument cabinet, etc., are under construction, and the local committee is busy arranging the many details necessary to the opening of our medical work in this great city.

During the past summer the local medical committee has been on the outlook for a suitable property in which to begin work, but owing to the shortage in suitable buildings, caused largely because few buildings have been constructed during these high-priced war times, it was found very difficult to secure anything, well located, that would even temporarily serve our needs. However, after careful and prayerful search, and counsel with those of our workers who were available, a building has been secured located on one of the main thoroughfares of the city in the best residence section both for the foreign population and the merchant, or wealthy, class of Chinese, and at the same time only a few blocks from a heavy population of the working class of Chinese. Thus we feel that we shall be in a position to follow up an interest among many of these classes, as our work may develop.

We hope and pray that God may give us favor with the people, that this branch of His work may make rapid advancement, accomplishing great things in winning souls for His kingdom, and opening doors for other phases of our work. We also trust that as a result of its growth the way may be opened for us later to have permanent quarters of our own. We are convinced that this will be an imperative need as the work grows, owing to the unsuitability of the general type of residence buildings found in this locality, and the high cost of leasing well-located buildings.

The property we have secured is located at 162a Bubbling Well Road, and the lease runs for one year, beginning September 1. We expect to be ready to open the treatment rooms by October 1, possibly a little sooner. While our quarters are rather small to start with, still we are arranging to care for any of our workers who may be needing the advantages of sanitarium treatments. Address any communications to the Medical Department, or to the Shanghai Sanitarium.

C. C. LANDIS, M. D.

### Avoiding Colds

THE saying, "An ounce of prevention is worth a pound of cure," is doubly true in the case of colds; for it is a well-known fact that once a cold has secured a firm hold on the system, little can be done for it except in rendering the attack milder and preventing dangerous complications, such as infection of the middle ear, or the bony sinuses of the head, or lung infections.

Bacteria play a part in practically all colds. Either they enter the system in the form of a general

infection, such as "grippe," or they attack a local area, as in acute nasal coryza, commonly known as "cold in the head." It is a well-known fact that these bacteria are practically always present in the air passages, and are only waiting for a favorable opportunity to begin their work, such as is offered when one's vitality is lowered by improper hygiene and exposure. It is evident therefore that the great thing to learn is how to keep one's resistance at a high level, how so to care for the body that we shall not fall prey to these bacteria every time we turn around.

In many cases susceptibility to colds is due to abnormalities in the nose and throat. The nose and throat are often very imperfect organs, due to malformations in childhood, such as adenoids, enlarged tonsils, and malformations of the teeth and dental arches, which are frequently neglected, and as a result cause nasal obstruction. The nose and throat are also injured by accident and by systemic diseases. These conditions not only predispose to colds, but render them more severe, and increase the liability of such complications as middle ear infection, infection of the mastoid cells back of the ear, or of the sinuses located in the bones adjacent to the nasal cavity. Any person who habitually suffers from recurrent colds should have these things looked into, and if such causes exist, they should be corrected before the winter months begin.

With the nose and throat in good condition, any one, with otherwise reasonably good health, may learn how to prevent colds, or more properly, may so build up their power of resistance that they will not be susceptible to colds.

One of the first and most important measures in acquiring immunity to colds is properly to educate the skin. When one catches cold through exposure to a slight draft it is because he possesses an over-sensitive skin. That is, the nerve centers controlling the skin circulation are over-sensitive. Skin training, then, is one of the first steps to take in reaching the place where we are immune to colds.

In training the skin one should first accustom himself to a gentle draft. Get used to fresh air. The air bath is very beneficial. Take this by exercising in a room open to the fresh air, clad in a little loose clothing or none at all. Follow this with a brisk rub with the turkish towel.

Bathing is also a very important point. Take a bath cool enough to produce a good reaction; make it short, and follow by a brisk rub with a rough towel. One who has kidney troubles, however, should be careful about cold bathing. If one is delicate he may educate the skin by what is known as the graduated bath. To take this, stand in hot water and sponge the body with water at first only a little below body temperature, 85 to 90 degrees, gradually decreasing the temperature from day to day till water at a temperature of 50 degrees can be borne. When one is accustomed to this he may begin to take the cold spray, douche, or effusion. Begin with a temperature about 80 to 85 degrees and gradually lower it till the ordinary tap or well water, which will vary from 50 to 70 degrees, depending on the location and season, can be taken. The proper time to take this cold tonic bath is in the morning, upon rising, and if not taken too

severely, will be found a valuable agency in building up one's resistance.

Clothing is an important point in protecting one from colds. Do not dress so warmly that the skin becomes debilitated and tender, like a house plant; neither should one go to the other extreme, and dress so lightly that the circulation is impaired. The office or indoor worker should dress in light, well-distributed underwear, for when one works indoors he is practically in a summer temperature all day, and under such circumstances heavy underwear is highly debilitating to the skin, and impairs its resisting powers. When one goes out is the time, if the weather is cold, to put on heavy wraps. Do not overdo. Dress according to the weather. Protect the body, but give the skin a chance to exercise its functions.

Avoid overheated rooms. Where people are moving about, the temperature should not go above 65 degrees, and in offices and dwellings it should not go above 68 to 70 degrees; at the same time well-regulated ventilation should be maintained.

Fresh air is another important consideration in keeping the resistance high. Sleep out of doors, if possible. If this is not possible, have all your bedroom windows open at night, keeping yourself out of heavy drafts. Walk and exercise as much as possible in the open air, and at the same time breathe deeply. It is poor economy to allow oneself to be so busy that there is no time for daily exercise in the fresh air; for experience has proved that the one who makes his health first, keeping a high degree of efficiency, in the long run accomplishes more. One may force himself to work for a time under conditions of stress; but when the work done through a period of years is taken into account, it is found that the best and most efficient work is done by those who keep their resistance up.

Constipation predisposes to colds, and should be vigorously combated by foods primarily, regular habits regarding the bowel functions, and proper exercise.

Overeating also predisposes to colds, for this leads to congestion of the digestive organs, and in turn of the nasal passages. A high proteid diet also predisposes to colds through its general effects on the system, such as overtaxation of the eliminative functions.

C. C. LANDIS, M. D.

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## PUBLISHING DEPARTMENT

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### Colporteur Work in West China

FOUR thousand subscriptions to the *Signs* (Chinese) have been taken in West China during the past six months. We are greatly encouraged with the work done by our colporteurs.

After our general meeting held in Chungking last January, we increased our force of canvassers from two to six; since then, for the greater part of the time, we have had six men steadily at work.

Another encouraging fact is that we have opened up two new provinces to the canvassing work. Two of our men left Chungking on the first of February, working their way to the province of Kweichow. The cap-

ital of that province yielded them four hundred subscriptions in nine days. They gradually worked their way to the Yunnan border, and on to Yunnanfu, from which place they reported five hundred subscriptions in twelve days. A recent letter from these men requested supplies of papers sent to them almost over on the border of Burma. They expect to return through the western part of the province of Szechwan, thus completing a trip occupying ten or eleven months.

It is interesting to compare our report for the six months, February 1 to July 31 of this year, with that of the eighteen months ending December 31 last, as given in Brother Blunden's report on page eighteen of the *Outlook* for June. In that report West China is credited with 2,689 subscriptions, an average of 149.4 per month, while for the above mentioned six months of this year we averaged 666.6 per month, or an increase of 517.2 per month. Thus while we have trebled our number of workers, we have multiplied our subscriptions by about four and one-half. This six months' record beats the previous eighteen month's record by 1,311 subscriptions.

When we shall have secured our promised bookman the number of workers may be greatly increased. The prospects for the future are indeed bright.

C. L. BLANDFORD.

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### Seed-Sowing and Harvest in South China

FROM the very beginning of the literature work in the province of Fukien, our canvassers, rather than sell single copies of *The Signs of the Times*, have preferred taking subscriptions; so that our main work has been along that line. Besides taking subscriptions, many thousand copies of Pastor Keh's little tract, "A Treatise on the Sabbath," have been scattered. The seed thus sown is now beginning to bear fruit.

The island of Formosa was thoroughly canvassed for the *Signs*. Copies of the paper, and of the Sabbath tract, fell into the hands of a teacher in one of the mission schools. He became convinced that the seventh day was the Sabbath, but as there was no one near of the same faith, he did not begin its observance.

Eight years passed by, and this man still remembered the truths he had read. Finally, having occasion to pass through Amoy, he met one of our canvassers there, who brought him to us for further instruction in the truths of the third angel's message. We studied the truth with him every day for about two weeks. He accepted each point as we studied it, and finally asked for baptism. Before he received baptism, however, an urgent letter called him home. A few days since we learned that he had gathered a little company of believers together, and they with him are keeping the Sabbath.

Other letters are continually coming to our colporteurs from different parts of Formosa asking for information on different points of the truth, and requesting that we come over and open up work in that territory.

At our last general meeting a man was baptized who first received the truth through reading the *Signs of the Times*. Whenever our colporteurs were in his



vicinity, this man would ask them to stay with him, and would spend the time in studying the truth with them. He finally decided to obey. He is now running a little independent school in one of the country villages, and is teaching his scholars to keep the Sabbath. As he is a teacher by profession, he will probably continue this school, obtaining his salary from the tuition of the pupils.

The truth entered the Sien-yu district through our literature. We have no one who can speak this dialect who is capable of acting as a worker for the people of this district; yet reports come to us that several hundred people there are keeping the Sabbath. Many letters come to us from this place, begging us to come and work among them. Lack of funds and lack of workers, however, are tying our hands. We cannot respond to these calls this year.

In the Eng Chuun district an old brother from Singapore returned to his ancestral home to bring the truth to his relatives. Our colporteurs visited the place, and took many subscriptions for the *Signs*. For some time we have been receiving letters from Eng Chuun, asking us to come there, as a number of families were keeping the Sabbath. One of our best workers has now gone to see what can be done to strengthen the work in that place. We have no money to carry on a new work, but we think that probably the interest is strong enough so that the believers themselves can finance whatever plan is entered into for the carrying forward of the work in that place.

From the Foochow district, also, come many reports of interests created through the literature work, and these are accompanied with earnest requests for further light from those who have become convinced of their duty to keep the Sabbath. Truly, the harvest is ripe, but the workers are few.

W. C. HANKINS.

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## SPECIAL MENTION

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### Day of Fasting and Prayer—Sabbath, Oct. 6, 1917

Most encouraging communications have been received from several of the unions concerning preparations being made for the observance of the season of fasting and prayer appointed for the entire Asiatic Division, Sabbath day, Oct. 6, 1917. In some of the fields where the constituency is comparatively large, plans are being made to help every believer to enter into this season with an understanding of its real purpose and meaning. God will meet with His children in Japan, in Korea, in the Philippines, in China, in Malaysia, in India, as they unite in seeking His favor. And He will reveal His grace and power in special manner to the brethren and sisters in the North American Division Conference and in the Australasian Union, as they unite with us in prayer and reconsecration.

Nearly seventy years ago, in a time of crisis during the early days of the Advent Movement, when our numbers were few, and the work to be done in the home lands seemed altogether beyond the power of man to accomplish, little companies of believers betook them-

selves to God in earnest prayer for special help to meet the crisis they were facing. With their supplications they mingled the faith that is revealed in a united effort to bring about that for which prayer is offered. God signally honored their importunate pleadings and their unceasing endeavors; and soon they were brought into a large place. The mighty power of Jehovah gave them deliverance and peace. "We have had to *pray, pray, pray*, and have *faith, faith, faith*," wrote Sister Ellen G. White, Sept. 1, 1850, to Sister Joseph Bates, concerning their deliverance; and she added: "I know you will rejoice with me when I tell you we have the perfect, entire victory over the forces of darkness."

In those early days, when the believers were so destitute of men and means and facilities with which to cope with the forces of darkness seeking to thwart their every effort to advance, the prayer of faith brought victory step by step. Thus, and only thus, may we today hope to advance in the Asiatic Division Conference. So extended is our territory, with its unnumbered multitudes of the unwarned; so limited are our numbers and so meager our resources, that the task before us seems well-nigh an impossible one; the forces of darkness would suggest utter defeat. Yet with us is Jehovah of hosts; and in His strength and with His blessing we cannot fail. His purpose for these waiting multitudes is being fulfilled before our very eyes. In living faith we may lay hold on His promises concerning the very peoples by whom we are surrounded; in living faith we may co-operate with heavenly intelligences in speedily finishing that to which we have set our hands and our hearts.

The appointed season of prayer must bring to the Church of Asia a very definite and continued sense of responsibility before God to share with our sister churches in the home lands the heavy financial burdens connected with our advancing work. In an especial way the Church of Asia must sense her strict accountability to God in the payment of a faithful tithe and in rendering liberal free-will offerings. As we unite in prayer, let us take upon ourselves in a very practical way the burden of self-support. While in many portions of our field this burden can be borne only in part, yet God will signally favor those who share fully with the dear brethren and sisters in the home lands the sacrifices that must always accompany loving service.

Our need of God is beyond expression. Already the world is in a time of trouble such as never before has been known; and as we endeavor to press forward our work under circumstances so adverse, we shall often have occasion, as did the pioneers of this world-embracing Advent Movement, "to *pray, pray, pray*, and have *faith, faith, faith*." God grant that as we enter upon the observance of the special season of fasting and prayer to which we have been called, we may individually find deliverance, full and free. As one united body, may we present a solid front against the forces of darkness. Clad with the panoply of divine grace, the Church of Asia is to go forth conquering and to conquer—"fair as the moon, clear as the sun, and terrible as an army with banners."

C. C. CRISLER.

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"PRAYER and missions are as inseparable as faith and works."—*John R. Mott*.

# THE ASIATIC DIVISION OUTLOOK

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## The Mokansan Sabbath School

(Concluded from page four)

half a dollar, Mex. (25 cents, gold), each Sabbath, for every foreign adult. The Chinese goal was placed at the union's recommended figure of five cents each member. In this way each member of the school understood his personal responsibility, and if the amount fell below the standard, we had a lever of influence to apply to the school as individuals. The goal for the entire school was \$125—a goal which we felt would be worthy of our endeavor.

The superintendent frankly set before the school the need of hearty and united co-operation as indispensable to a model Sabbath-school. As the members were all workers, it was shown that leaders are at their best in leading, and at their worst in following; but if success is desired in any line, even though a given group were all themselves leaders, choosing and following the leader is absolutely essential. The emphasizing of these points paved the way for the selection of teachers, of individuals to review, and of others to give special talks, and to render special music, etc.

### The Teachers' Meeting

The teachers' meeting we regarded as a prerequisite to a model Sabbath-school. Certainly a Sabbath-school without a teachers' meeting is as "a lamp without a chimney." Light the lamp, and a smoky glare will be the result; but apply the chimney, and there will be emitted a radiance before unknown.

In our teachers' meetings practical pedagogy was taken up and applied to the teaching of the Sabbath-school lesson, and in the introduction and conclusion of all public utterances in the Sabbath-school. In teaching the lesson, we endeavored to have all omit the question so commonly asked, "What is the title of the lesson," and instead to begin with a good analysis, a choice illustration, a thought-stirring question, or a short biography of the chief character in the study for the day.

The teachers were also instructed in regard to the routine of the school. Twenty minutes, one-third of the hour, was given to the main drive of the Sabbath-school; that is, teaching the lesson. This is the teacher's great opportunity, and the success or failure of the school as a whole will be in exact proportion to the individual success or failure of the teachers and officers. The five minute bell was sounded for a purpose; viz., to inform the teachers that they had but five minutes of precious time remaining. If the application of the lesson for the day had not been made, the special instruction not yet been given, it was time to get at this. The bell's note was a message, warning them not to omit the weightier matters.

At other sessions of the teachers' meeting we stressed the little things that make or mar a good teacher. These might be summed up as follows: handling the difficult places in the lesson; method of questioning; systematic outline; illustrations; helps; patience; use of the eyes and the hands. Among the common mistakes of the teacher the following were mentioned: calling the name of the pupil before asking the question; insisting on the language of the book; teaching without aim; dwelling on minor points; lack of variety; changing the lesson into a lecture—telling all; failure to follow the instruction given in 2 Tim. 2:23-26.

There were gratifying results for the time and work given to the teachers' meetings. The native teachers developed an efficiency that was quite equal to that of the foreigners. The Sabbath-school quarterly was regarded as a text-book to be studied at home, but was seldom referred to in the class period. This gives the teacher opportunity to exercise his personality, and to adapt the facts of the lesson to his particular class.

M. G. CONGER.

## A United Effort

EVERYBODY at Sabbath-school for study, and everybody there to help. This is our aim. First, we cannot afford to miss the study. Secondly, our influence is needed to make the school strong, and thirdly, we all should give liberally. All over the world the cause of missions is being urged upon our Sabbath-schools. Many thousands of dollars are being given by our schools for the support of workers and for the up-building of the work. I feel, brethren, that the workers in the Asiatic Division who are so liberally supported should make liberal offerings. Many in other lands are giving a dollar, gold, a Sabbath, as their Sabbath-school offering, and it has been suggested that a dollar, Mex. (fifty cents, U. S. gold), a family, should be our goal. Let us aim to make it that much at least. A great burden is thrust upon the denomination to carry the message to these Eastern lands, and while thousands are lifting on the burden, let us lift together with them.

J. E. FULTON.

## Greetings from America

FROM a letter written by Prof. F. Griggs from College View, Nebr., U. S. A., we quote the following:—

"We are now in the midst of our Normal Council, to which we have looked forward for a year. I believe that we are doing very constructive work—work which will result in the advancement of our elementary educational work the world over. Elder Daniells spent a day here with us last week, and gave us a stirring talk on the work in the Asiatic Division. At the close of his talk this resolution was adopted:

"Resolved, that we extend Christian greetings from our American Educational and Missionary Volunteer delegates in council assembled at Union College, to the Christian believers and workers scattered abroad throughout the Asiatic Division Conference. We are earnestly endeavoring to increase the offerings of our people, and to qualify more and better laborers to gather the harvest of souls in the vast mission fields beyond the seas."